

Millennial Star



The Handcart Pioneers

Another monument now honours their memory.

(See page 85)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

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JOSEPH J. CANNON
Publisher
RICHARD R. LYMAN
Editor
PARRY D. SORENSEN
Associate-Editor

5 Gordon Square, London, W.C. 1, England

“Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”
—2 Peter 1: 5-8.

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THIS WEEK'S COVER—

The handsome bronze sculpture featured on this week's cover was modelled by Elder Torleif Knaphus, who has produced many other famous Church monuments, including the Hill Cumorah monument. It depicts a family of Handcart Pioneers on their way across the plains of Western America to their Promised Land in Utah. During 1855-56, thousands of converts, most of them from England and Wales, pulled their frail and rude handcarts across more than a thousand miles of almost trackless prairie land.

DEVELOPMENT THROUGH PRAYER

By ELDER DON MACK DALTON

MY father had been sick for three years. He did all he could as a sick man to make my younger brother and me happy. We were nine and eleven years of age and looked forward to much joy with our father. He helped us purchase two donkeys, old Bob and Jack, for saddle ponies, because we could not afford horses.

While he lay on his sick bed he made us donkey bridles and harnesses. We tried to get him out in the open and took him



The Infant Samuel *

for donkey buggy rides as often as he was able to go. But we saw him get worse. We always prayed that he might live. We learned from the Bible in Sunday School that we could ask of God and receive; that we could seek and find and all things whatsoever we should ask of the Father in prayer, believing, we could receive. I believed this so long as father was with us, but on August 31, 1906, about ten o'clock p.m., the family were all in father's sick room singing "O My Father" when a sudden change came to him.

We all sensed death, but I knew a place to go and Someone to ask for help. Surely He would keep a little boy's father alive if he asked Him. Silently I slipped into my little dark bedroom and in child-like faith and believing I knelt

by my bed and asked God the Father to spare the life of my father who was needed so much. This was repeated again later that evening without results. Again upon coming from the little bedroom a third time after asking God to please make father well so he could continue to make us happy, I saw Him take my father away. I was amazed and astonished and bewilderingly surprised, because I was sure God would do what He said He would do, but He had failed me. There and then I was through with God, because he hurt me so badly by taking father from us and because He disappointed me so much in not answering my prayers.

Later in my life faith was rekindled in my heart by my little

* From the painting by Sir Joshua Reynolds now in the National Gallery, London.

sweet mother. I too had read some words, "Thy will be done."

However, I determined to find out what was wrong and why my child prayers had gone unanswered, when I wholly trusted and believed and had so earnestly prayed. In this conquest I have found many comforting things and now believe the Lord's will is right even though it cost me the life of my father.

Now to my findings on the matter:

The following passages of scripture from the Bible are indicated as the exact words of the Saviour:

Mark 11: 14.—"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Matthew 7: 7—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Matthew 21: 22—"And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

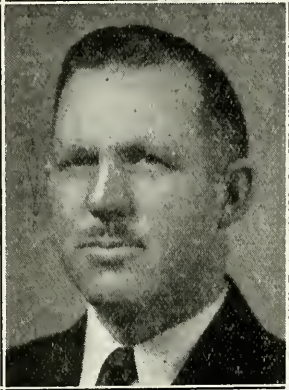
John 14: 13—"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

John 16: 23—"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."

The experience of the ordinary man is to the effect that the above passages do not convey the true impression nor clearly express the full meaning of Christ's teachings, because he has asked and has not received, even though he has sincerely believed in these sweeping and copious declarations. There is no doubt that all who have prayed have not always received as they have desired. As a consequence there is confusion and disappointment. Men have become confounded and dismayed. There are thousands who have become wholly inactive in religion and still more who are entirely passive and unconcerned. Some of the most devoted to the Master have become His worst critics. Others have had their faith dulled or lost it completely. Most all of them, I dare say, have felt condemned in their own hearts, like I did, because they asked for things that were not expedient

for them, under the pretext that they followed the promises of the passages just quoted.

They failed to trust the Lord after prayer as much as before and stopped pursuit of the answer to their prayers when they



Don Mack Dalton

Elder Don Mack Dalton, author of this article, presided over the South African Mission of the Church for six years (1929-35). Previous to that he had served as a missionary in the Central States (1914-16) and in the Eastern States (1927-28).

In South Africa, Elder Dalton is known as that country's "Father of baseball." Largely through his instrumentality was the sport established in that part of the Empire. Under his direction teams composed of missionaries won the Province championships for several years.

To be an ideal citizen, every man should devote part of his time to physical development, spiritual growth, intellectual pursuit and financial enterprise, according to Elder Dalton's philosophy of life. He is now a practising attorney of Salt Lake City and a member of the High Council of Wells Stake.

should have continued. They have failed to realize that as much good can come from a negative answer as an affirmative one, if it is the will of the Lord. However, there is something wrong when men are earnest and trust and believe and become disappointed.

From the Mormon point of view, these scriptures are incomplete, or else the ordinary man does not always believe sufficiently. Unquestionably, when the Master uttered the truth on the subject He expressed Himself distinctly so all could be clearly impressed. The confusion is not His fault. It must lie in men.

The Biblical passages cited are the words of the Master to the people of the eastern continents as given us through the Bible. Now I will cite you a similar statement made by Jesus to the people of the western hemisphere while he ministered among them after his ascension from Galilee. This passage

The White Handkerchief

When General Charles George Gordon was in the Soudan, his fellow officers and soldiers would often notice a white handkerchief placed outside the General's tent. Everyone knew what it meant. It told them that their leader was at prayer, and during the sacred hour when he was alone with God, he was not to be disturbed.

shows a development on the idea of prayer which has come to those who believe in the words of Jesus uttered to the first Americans. It clears the meaning of the Biblical quotations about asking and receiving and beautifully makes plain to the world the true meaning which Christ desired the people of the world to receive, even those of New Testament days. This passage is pure and clear and so stated that one who asks cannot lose trust in the Lord. It teaches the Mormon people to be judicious about their prayers and has helped them to develop by praying for that "which is

right" as they see the right. I will now cite the passage found in the Book of Mormon, Third Nephi, 18th chapter and twentieth verse:

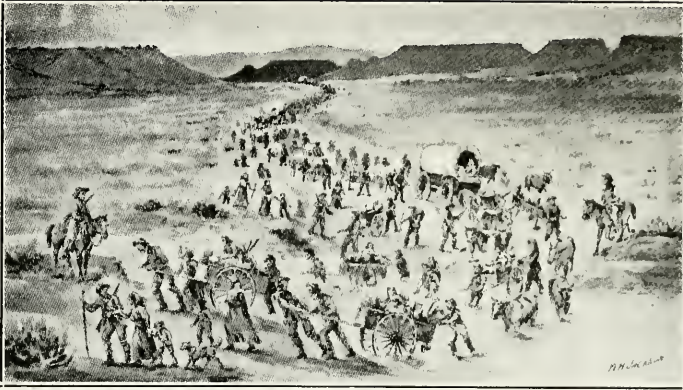
"And whatsoever ye shall ask the Father in My name, which is right, believing that ye shall receive, behold it shall be given unto you." Please note these words, "which is right."

This passage conveys the true meaning of the scriptures quoted and helps one to pray to God with an understanding heart and a right attitude of mind. It aids one to sense the humble Christ spirit when He said, "Father Thy will be done." It directs one to pray for that "which is right."

In their temples the Mormon people are taught the true order of prayer and to importune the Lord often. In this true order of prayer they must free their hearts from ill will. They must be of good moral character and must be found by their Bishops to be worthy of a recommend to the temple and to be found keeping the commandments of God, before they can enter the true order of prayer.

They are taught that no man should refrain from addressing the Lord and to give Him reverence, thankfulness, praise and acknowledge His great power, abiding presence and sweet in-

(Continued on Page 92)



An artist's drawing of a Handcart Party.

HONOURING THE HANDCART PIONEERS

THE memory of thirteen hundred Mormon Pioneers who pushed and pulled rude handcarts across the vast plains of western America was recently honoured when a marker was unveiled near Iowa City, Iowa, commemorating the fact that these converts to the restored Gospel had spent several months there, preparing for their trek to Utah.

Inscribed in bronze on a huge boulder is the brief story of the handcart Pioneers in whose memory the marker stands.

"South of this boulder, on the banks of Clear Creek, is the site of the Mormon Handcart Brigade Camp. In 1856 some thirteen hundred European immigrants, converts to the Mormon faith, detained at Iowa City, the end of the railroad. Encamped here they made handcarts and equipment for their journey on foot to Salt Lake City."

The marker was erected by the Iowa D.A.R. and dedicatory services were held December 17 in the old Iowa State House. Speakers were Mr. Nelson G. Kraschel, now governor of the state, Professor Benjamin F. Shambaugh, of the University of Iowa, and superintendent of the State Historical Society, and President Bryant S. Hinckley of the Northern States Mission, who represented the Church at the services.

The story of how the handcart Pioneers, most of them from England and Wales, had arrived in Iowa City, then the western terminus of the railroad, in the early summer of 1856, how they had constructed frail handcarts, into which they loaded all their earthly belongings, was related by Professor Shambaugh, the principal speaker of the day. He told of their departure for Utah in five separate companies, of the hardships they encountered on that thousand-mile journey and finally of how the fourth and fifth companies, last to depart, had been caught in the early snows in the mountains. The tale of the heroic rescue parties who brought aid to the stricken Pioneers furnished a stirring climax to the story.

In conclusion, Professor Shambaugh stated:

"This afternoon we recall the patient heroism of these people who with faith and courage trudged the weary miles between Iowa City and Salt Lake City on foot, pushing or pulling heavy laden handcarts. To-day, with appreciation of the spirit of the Pioneers, we dedicate the marker which shall point out to all who pass this way the camping place of thirteen hundred men, women and children who eighty years ago dared to put their faith to the test by boldly facing unknown hardships and dangers in order to join those with whom they had united their fortunes. Like the Pilgrims and Puritans of an earlier day, they made great sacrifices and risked their lives for the faith."

—PARRY D. SORENSEN

OBSERVING THE CENTENNIAL

By Elder Parry D. Sorensen

ON Christmas day in 1837, the year Queen Victoria began her reign, three-hundred recent converts to the restored Church assembled in the "Cock-pit" in the Lancashire weaving town of Preston. It was the first Latter-day Saint conference to be held in Britain. The members came from branches in Walkerfold, Alston, Bedford, Eccleston, Wrightington, Hexton, Euxton, Bath, Daubers Lane, Chorley, Whittle, Leyland Moss, Ribchester, Thornley, Clithero, Waddington, Downham, Barshe Lees, Askin, Hunter's Hill, Stoney Gate Lane, Chatburn, Penwortham, Preston, and many other places.

Scarcely five months before, seven young Mormon missionaries—two of them members of the Council of the Twelve Apostles—had arrived in Preston, and on July 23, in Vauxhall Chapel, had first proclaimed the message of the Gospel in Britain. In the short time that had elapsed since that memorable day, hundreds had heard and accepted their message. Within eleven months, 1,500 had been baptized.

At that first conference in Preston's "Cock-pit," presided over by Apostle Heber C. Kimball, known as the "Father of the British Mission," one hundred children were blessed and the Word of Wisdom, which had been revealed to the Prophet Joseph Smith four years before, was first publicly proclaimed in Britain. It was indeed a memorable occasion.

Now, in 1937, as the Church observes its hundredth year in Britain, during the first year of another monarch's reign, plans are rapidly going forth for a Centennial conference to be held in London at Whitsuntide, just after the Coronation. The dates are Saturday, Sunday and Monday, May 15, 16 and 17.

For the past two years Mission-wide conferences have been held in Kidderminster. In 1935 it was an M.I.A. conference and in 1936 it expanded to include the Primary organization as well. This year's conference will retain all of the features of the two previous conferences, and in addition the other auxiliaries, Relief Society, Sunday School and Genealogical Society will take part to make the Centennial observance truly representative of the entire Mission.

An added incentive to attend this year's conference will be the Coronation, which will be held a few days before, on Wednesday, May 12. London will still be decorated in all its finery for the occasion and part of the plans call for taking the conference visitors on sightseeing trips about the city to see these decorations.

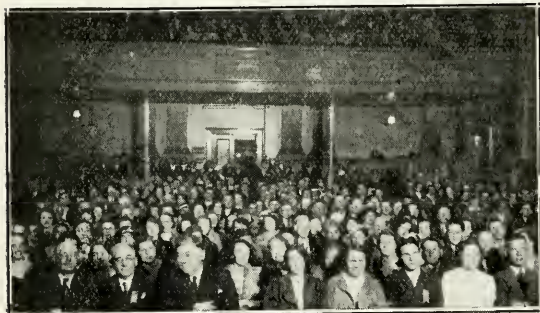
Reception committees, under the direction of Brother John Bleakley, Y.M.M.I.A. counsellor, will be at all of London's railway stations Saturday to meet conference visitors and escort them to the place of registration, the Mission Offices, at 5, Gordon Square, W.C.1. Another feature of the special programme arranged to accommodate the visitors while in London will be a special sight-seeing trip of the city at the cost of only one

shilling or less. Specially chartered busses will leave the Mission offices every hour during that day to take groups throughout the city on a two- or three-hour tour. Competent guides will direct the tours.

Saturday evening a reception will be held, and will be followed by either a pageant or a dance. One will be held Saturday evening and the other Monday evening. The pageant is being written under the direction of Church officials in Salt Lake City to be presented at the Centennial conference.

The entire M.I.A. programmes followed last year will again be featured. These will include the sports meet for both men and women, a public speaking contest for the M Men and a contest for Gleaners' choruses. The Russell M Men Cup, won last year by Leeds District, will go to the winner of the M Men sports event, and silver trophies will be given winners of the Beehive and Gleaner sports meet. The Russell M Men Achievement Plaque, awarded to Barnsley Branch of Sheffield District last year will again be presented. An innovation this year will be the Branch Achievement contest.

There will be activities for all of the other auxiliaries at the conference. Plans are not as yet complete, however. A meeting was held last week in London with the heads of all the auxiliaries present. Preliminary plans were discussed, committees appointed and the movement gotten underway. A housing committee, headed by Elder Alma J. Larkin, has commenced the task of providing lodgings for the visitors. Other



Last Year's Kidderminster Conference
The Centennial observance this year will be more extensive than ever.

committee chairmen include President Andre K. Anastasiou of London District, hall and transportation; Brother John Bleakley, reception; Dr. Ray M. Russell, music; President Joseph J. Cannon, programme; Sister Marie Waldram, pageant; and Elder Parry D. Sorensen, publicity. Elder Richard S. Tanner will act as executive secretary of the conference.

Battersea Town Hall, near Southwest London Branch Chapel, has been tentatively chosen as the site of the conference, with nearby Tooting Common for the sports events.

And thus, in the Centennial conference, members and friends in Britain have a great event for which to look forward. Those many hundreds who remember the last two Kidderminster conferences will not want to miss a similar but more extensive one this year. The prospect of seeing London bedecked in its coronation regalia is another of the appealing features. It will indeed be an appropriate and memorable observance of the Church's one hundredth milestone in this great land.

THURSDAY, FEBRUARY 11, 1937

EDITORIAL

IF WE JUDGE NOT

Walking down a country lane one afternoon, a youth saw an old man, sitting in a chair, hoeing his garden. "Lazy old fellow," the youth thought, and was about to call out in derision. But then he noticed, lying on the ground near the chair, a pair of crutches.

Divine
Advice

What had seemed at first to be a case of laziness was, in reality, an heroic example of courage and industry.

"Judge not, that ye be not judged," the Saviour told the multitude in His Sermon on the Mount. How much happier we would be, what a better place this world would be if only each of us could remember this admonition and make it a permanent part of our daily lives. If everyone should follow this teaching, there would be very little jealousy, hatred or envy in the world. Instead, there would be charity and the love of fellow-men in the hearts of all—that love Jesus taught when he admonished us to "Love thy neighbour as thyself."

How little time or proclivity one has for finding fault with his neighbour, or belittling the accomplishment of his fellow citizen if he is constantly occupied with wholesome and uplifting thoughts and actions, if he is striving at all times to increase his ability to perform his work, his knowledge of the world about him, and his understanding of its events and happenings.

Latter-day Saints have always been taught to follow such a doctrine. Not only have they been taught, but they have been given the Divine plan by which, not only this, but all of the Master's teachings may more easily and effectively be made a part of our daily lives.

This plan, revealed in the latter days through the Prophet Joseph Smith, provides auxiliary organizations and activities which make provision for each and every member, regardless of age, interests, education, time or talent. These organizations, the Relief Society, Sunday School, Mutual Improvement Associations, the Primary, and Genealogical Society pursue activities aimed at benefitting the individual and the group to the fullest extent possible and are directed by competent, well-trained supervisors.

Service to God and fellow-man is the key-note of these

auxiliaries. It is through such service that one gains the utmost in personal development and genuine satisfaction. It enables him to discover a newer and fuller meaning in life. He sees the good in his fellow men. He has no time nor inclination to criticise or censure.

“Judge not, that ye be not judged.” Those engaged in the work of the restored Gospel appreciate and understand the full import of this admonition. To them, not only this, but every other teaching of the Saviour is more meaningful and points the way to a happier, more abundant life.—PARRY D. SORENSEN

PATTERNS.

Lives are like quilts. Days are our pieces; hours and minutes form the threads with which we stitch the days into a pattern.

If we are wise, we shall choose the design carefully, selecting our pattern according to our Eternal Father's plan, and working constantly all the days of our lives at completing it. From seemingly insignificant pieces women can fashion with skilled fingers, alert minds, and vivid imaginations, a quilt of loveliness, attractive to the eye, warm to the body, satisfying to the inner soul. Yet with all their ability, women cannot make quilts that defy time. In designing our lives, we can readily fashion them to a loveliness which will last for eternity.

Frequently in choosing our patterns for living we do not select carefully enough, if indeed, we consciously choose at all.

Our days and months become scraps which we heedlessly throw into the discard, wasting part of a priceless fabric which has been given us to endure to the end of our days on earth and to carry with us into the eternity to come. In choosing our patterns we should select those which will appeal to and suit us as individuals, just as the quilt blocks and the finished quilt will differ according to the tastes of the people. Yet different as each of us is, individual as our patterns must be, the same procedure will follow in the planning of our lives. The Father of all is the Instructor; He has pointed the way for us to follow in the working out of our designs; He is eagerly watching to see that we follow the right directions; He is ready to help us only if we go to Him in prayer and ask His help.

From the days, handed to us one by one from a wise Creator, we can fashion something which will be a comfort to ourselves and a blessing to those around us. Even though some of our days are drab and commonplace, they will make a good contrast to the gayer ones and will all—if touched by the hand of faith—make a design of which we can be proud. Life, too, like quilting, is a continuous process, and we pick up to-day where we left off yesterday. So that drab and gay colours can be blended into a significant whole.

May the pattern of our lives be of such a nature that when we finish our task, those who are left will see the beauty of its design, the completeness of its pattern, and the care of its execution. Then they will receive the impulse to make their lives complete and attractive and in this way perfection may be slowly but surely realized.—MARBA C. JOSEPHSON

THE WAY OF LIFE

By Dr. Thomas L. Martin

This is the fourth and last in a series of articles written by Dr. Martin for the Star on the Latter-day Saint "way of life."

WHEN a person in the United States becomes unusually interested in one particular girl and the two decide to marry, they journey to the county clerk and state to the man in charge their desire to be united in wedlock. A certificate is issued to the couple. They may then ask the county clerk to marry them. He will recite some formula, the bridegroom will place a ring on the bride's finger and answer certain questions, at the end of which they are declared man and wife. If the couple desire they may take the certificate obtained from the county clerk to a minister and there in the presence of witnesses the minister will perform the marriage ceremony.



Dr. Thomas L. Martin

Concludes series of articles.

The brevity of this ceremony does not appeal to many Latter-day Saints. It does not seem to meet the dignified requirements of a marriage. When a man or woman is starting out on the greatest activity that can possibly come to life, the marriage ceremony should mean much more. In too many instances there is not much thought given to the future. If the couple should find each other congenial, then all will be well; if not, then a divorce is always handy.

The possibilities are very different among the Latter-day Saints. One has opportunity to be married for time and for all eternity in the temple of the Lord. Where such opportunities are present one will probably give more serious thought to the selection of a life's companion. The man will think of the woman in terms of "Is this woman the type of woman that I want to have as the mother of my children? Do I want her to live with me not only in this life but in the future life, as my associate through time and all eternity?"

The girl will think "Is this the type of man I want with me for ever and ever. Is he the one I want to have as the father of my children." Such thoughts in the minds of the prospective couple will cause a little hesitancy and will inject into the courtship a feeling that is conducive to a happy life. After this great caution and contemplation the couple decide that they are for each other, and they go to the temple and there in the presence of religious associates they declare to God that they will live in accordance with His desires.

In this religious environment and in this splendid influence they make their vows, and accept each other as man and wife. The impression is such that one will hesitate to do anything

that will weaken the marriage tie at a later date. The result of such an idea and practice makes the divorce percentage among temple marriages practically negligible, so seldom does a divorce occur.

The children that are born are a religious heritage; the home becomes a little heaven upon earth because of this system of marriage. When God revealed to Joseph Smith the idea of marriage for time and for all eternity He revealed a principle which is a greater factor contributing to that age-old quest for the right way to live.

Space will not permit an elaboration of the principle of missionary work as practiced by the Latter-day Saints, also the Word of Wisdom as taught them. These, among many others, are practical items in the Mormon way of life which contribute to the development of desirable individuals. In the first article it was said that men have been reaching out for a way of living that will bring joy to their hearts, a joy characteristic of the joy that will exist when God's will is done on earth "as it is done in Heaven."

Men throughout the ages have attempted to show the way, but it is the claim of every Latter-day Saint that God has shown that way in the revelations given to Joseph Smith, revelations which incorporate the principle that the "Glory of God is Intelligence," that "no one can be saved in ignorance," that man must be married for time and all eternity, and many other principles, which if investigated without prejudice and practiced will make men feel sure that in this day and age the way of life has been revealed to man.

LONDON DISTRICT CONFERENCE.

The new North London Chapel furnished an appropriate setting for sessions of London District conference, held Sunday, February 7, with more than 150 in attendance at the evening meeting, conducted by District President Andre K. Anastasiou.

Principal speaker at the session was President Joseph J. Cannon. Others included Sister Ramona W. Cannon, Elders Alma J. Larkin, Christian J. Draayer and Dean W. Francis. A vocal solo was sung by Sister Inez Cameron Russell. Music at both the morning and evening meetings was furnished by the District Choir, directed by Dr. Ray M. Russell.

The afternoon session was conducted by Brother William C. McCormick, first counsellor in the district presidency. Sister Amy Brown Lyman and Supervising Elder M. Neff Smart, were principal speakers. Others were Sisters Marie W. Anastasiou, Maud A. Hawkes, Ann M. Bickerstaff, Adelaide Wintch, Florence Burgess, Inez Cameron Russell, Helen E. M. Poole, and Marjorie A. McCormick.

Morning session speakers, conducted by President Anastasiou, included President Joseph J. Cannon, Brothers Albert Wilmott, William O. Chipping, Derrick Hawkes, Sisters Jeanne Wallace, Winifred Bullock, Eda Longbone, Lillian Torrens, and Miss Yvonne Skelchers.

An "open house" reception was given at the new chapel Saturday evening preceding the conference. More than 100 called during the evening.

DEVELOPMENT THROUGH PRAYER

(Concluded from Page 84)

fluence all through the name of His Son, Jesus Christ. They are taught that our Father in Heaven is a real, perfected, individual person and that they can approach His royal throne of grace with the simplest or most intricate of problems, but should not ask Him to do something that they can do for themselves. They believe in praying in the manner and spirit of the Lord's prayer, for He said "After this manner pray ye."

The Mormon people believe that all prayers are answered, yes or no, presently or in the future, very much like a parent answering the request of a child. He may or may not do as the child desires but does not refuse an answer. The child may not realize the meaning of the answer whatever it may be, but a trusting child will accept the answer of a parent as final and be contented. It would be a great blessing if men could keep in mind that they are children of the Father of all living.

They are taught that a man is selfish indeed who has the "give me" spirit and who speaks to the Lord only when he wants something. That they should approach the Lord with an unselfish heart and with the conviction that He knows best and what is for their good. They are taught to pray for that which they can expect and that the circumstances and conditions of their requests of the Lord must be such that any reasonable person can expect an answer favourable to them. They are taught to take stock of what they have before asking the Lord for anything, because they may be found in the double position of asking for that which they already have.

Furthermore, the Mormon people are taught to pray for that which is expedient, suitable and practicable and if they ask anything that is not expedient for them, it shall turn unto their condemnation. I quote from the word of the Lord through the Prophet Joseph Smith, recorded in the Doctrine and Covenants, a book of latter day revelations, section 88, verses 64 and 65: "Whatsoever ye ask the Father in My name it shall be given unto you, that is expedient for you. And if ye ask any thing that is not expedient for you, it shall turn unto your condemnation." The vein of thought in this scripture is very similar to that read from the Bible, but the expression: "That is expedient for you" clarifies the thought and impresses one with the true meaning. It fixes in one's mind what he should ask for and what not to ask for. Hence, he could not become confused, nor disappointed, nor criticize the work of Jesus Christ. This scripture with that from the Book of Mormon simplifies the meaning of that quoted from the Bible, and justifies and supports it. It enlarges and develops the idea of prayer and helps one to comprehend prayer and to develop in his heart the true spirit of prayer. Such teachings supervise prayer in the souls of men and warn them of the improper use of prayer.

A leading physician in Salt Lake City, who is head of one of the important medical institutions there and of the Jewish faith, very recently spoke at a funeral of a Mormon woman who was employed at the institution over which he presides. In his remarks this learned man of scientific training told of

his observations about Mormon prayer, which he said he had never observed in other people. He stated in substance that he has repeatedly seen Mormon Elders come to the sick bed of his patients and administer to and pray for them who believe in administration and prayer. He stated that they bring love, hope and encouragement to the patients and that those who receive their prayers and blessings have a spirit with them which others do not have and which he is unable to account for, unless it comes from the Power to which they appeal.

That in countless instances he has seen pain eased and people healed from their beds of sickness through these administrations and prayers. That at times when he, with others of his profession, have given up hope for the recovery of certain patients so far as medical learning is concerned and fully expected them to die, the Mormon Elders have administered to and prayed for them and they have recovered. To him, he stated, "it is miraculous." He further stated that the more he sees of the results of Mormon prayer the more he believes in it and welcomes it.

In connection with the observation of this prominent physician, I cite to you the following scriptures which explain why the Latter-day Saints have developed through prayer so that they enjoy as many great religious experiences as did the Former Day Saints. I cite James 5th chapter, 14th and 15th verses:

"Is any sick among you? Let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Doctrine and Covenants, section 42; verses 43 and 44:

"And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. And the Elders of the Church, two or more, shall be called, and shall pray for and lay their hands upon them in My name; and if they die they shall die unto me, and if they live they shall live unto me."

Now it can be taken from what has been said that a good formula to follow to receive a desired answer to prayer is: To ask the Father in the name of His Son Jesus Christ for that "which is right" and is expedient and for the one praying to keep the commandments of the Lord and do those things that please Him. First John chapter 3, verse 22, puts it very clearly, "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

It has been said that "the test of a religion lies in the effect on the lives of the people who practice it." The Mormon people are willing to have those who know them best judge of their religion and the effect it has on their lives. They are definite and certain about their religion. They can see that the further light and knowledge they have received on prayer, gives them the ability to understand why splendid men and women, both in and outside their church, become dissatisfied with religion and become passive, inactive and unconcerned regarding church matters. The Mormon people are proud of the rapid development of this great organization, but the world should know that it is through prayer for that "which is right" that this development of the Latter-day Saints of the Church of Jesus Christ has come about.

SPRING DISTRICT CONFERENCE SCHEDULE

The introduction of the Gospel into Britain a century ago and the progress made since that time will furnish the theme of the Spring series of district conferences, which will begin Sunday, February 14, with the Welsh District conference in the new chapel at Merthyr Tydfil. Sessions will be held at 11 a.m. and 2.30 and 6.30 p.m.

Dates of the other conferences are as follows:

Bristol Feb. 21	Scottish ... April 4
Birmingham ... Feb. 28	Newcastle ... April 11
Manchester ... March 7	Leeds April 18
Hull March 14	Sheffield ... April 25
Liverpool ... March 21	Nottingham ... May 2
Irish March 28	Norwich May 9

Times and locations of the conferences will be announced in subsequent issues of the *Star*. Non-members are invited to attend, as well as members.

NEWS OF THE CHURCH IN THE WORLD

FRIENDS and relatives paid their respects to Elder Willard B. Richards on his ninetieth birthday anniversary, January 25th, in Salt Lake City. Elder Richards was born at Winter Quarters in 1847 and came to Salt Lake Valley as a child the following year. He served as a missionary in the British and Swiss-German missions 1867-69, after walking more than half way across the plains of Western America toward New York. His father, Elder Willard Richards, was a member of the Council of the Twelve Apostles, being ordained to that calling on April 14th, 1840, while on a mission in Britain. After returning from Britain, the apostle became private

secretary to the Prophet Joseph Smith and was with him in Carthage Jail when he and his brother, Hyrum Smith, were martyred June 27th, 1844. Elder Willard B. Richards is the grandfather of Elder A. Z. Richards, Jr., a member of the *Millennial Star* staff.

SEVENTEEN new ward chapels, one combined ward chapel and stake tabernacle, and one stake centre and social hall will soon be constructed in the southern part of California. The new buildings will cost from £4,000 to £10,000 each. At the present time there are about 30,000 members of the Church residing in Southern California.

ORDERS FOR BOUND VOLUMES AND INDEXES

Orders for bound volumes of the *Millennial Star* for 1936 may now be placed with Elder E. Leon Mather, circulation manager. Bound in attractive green cloth, with gold lettering, and containing a complete index, they will be mailed anywhere in the Mission for 8s. Binding charges for copies furnished by the subscriber are 4s. Back numbers are also available.

Indexes are being mailed with this number to all who have been subscribers for the past year. Anyone else desiring an index may receive same free of charge by addressing his request to Elder Mather, 5, Gordon Square, London, W.C.1.

OF CURRENT INTEREST

SCOTLAND was reported recently by an official of the Glasgow Observatory, to be drifting toward Ireland at the rate of more than eight feet a year. Thomas R. Tannahill, a member of the staff, said calculations showed that the mainland has shifted westward 600 feet in the last 70 years. England, he explained, has not joined in the movement, and, consequently, Great Britain is apparently "bending in two." Somewhat similar phenomena have been under observation in Greenland, Iceland and Scandinavia.

ONE MAY drink King George VI's health in water. The British monarch so informed the London Temperance Association recently. His father, King George V, and his brother, Edward VIII, had likewise assured Britons that "a loyal toast will be honoured with equal acceptance in water or any other non-alcoholic beverage."

ABOUT 3,000,000,000,000,000,000

miles away there is a group of stellar bodies hurtling through space. Through the 100-inch telescope at Mount Wilson observatory in California they resemble the rear lights of vanishing automobiles. They have challenged astronomers since November, when Dr. Edwin Hubble of the observatory presented two hypotheses to account for this wonder in the sky. Either this nebula indicates that the universe is limited and its limits are becoming definable; or it indicates a "stationary universe" without boundaries.

TEN THOUSAND coronation visitors to London will be able to use liners and yachts on the Thames as hotels. Port of London Authority announce that moorings have already been allocated for fifteen vessels, aggregating 138,000 tons. Tender services between ships and shore are being arranged. Private yachts will lie in the river between Greenwich and Chelsea.

FROM THE MISSION FIELD

Releases—

Elder Dudley M. Leavitt was honourably released Tuesday, February 2nd, to return to his home in Bunkerville, Nevada. He has laboured in Nottingham and Irish Districts, being supervising elder of the latter, and has been President of the Millennial Chorus.

Elder Max Neff Smart was honourably released Monday, February 8th, to return to his home in Provo, Utah. He has been Executive Secretary of the British Mission Y.M.M.I.A., and supervising elder of London District.

Transfers—

Elder Wendell C. Fowler was transferred from Nottingham District to become a member of the Millennial Chorus on Tuesday, February 2nd.

Elder Marvin G. Butterworth was

transferred from Norwich to Leeds District on Wednesday, February 3rd.

Elders John E. Cameron and Stanford J. Robison were transferred February 8th from Newcastle District to Norwich and Sheffield Districts respectively.

Arrivals and Assignments—

Arriving aboard the s.s. *Manhattan* on February 3rd, four new elders were assigned as follows: William James Telford (Salt Lake City) and George Easton Brown (Lovell, Wyoming), Newcastle District; Ranald H. Hebdon (Blackfoot, Idaho), Irish District; and Paul C. Palmer (Phoenix, Arizona), Birmingham District.

BIRMINGHAM — At baptismal services held in Handsworth Branch Chapel, Saturday, January 30th,

Lillian M. Wesson was baptized by Brother Frederick Webb and confirmed by Elder Blaine D. Parkinson.

Speakers at Birmingham District union meeting, Saturday, January 30th, were Elders Karl F. Foster, Francis W. Cox, Brothers Robert L. Dunn, Leslie W. Dunn, and District President Norman Dunn. Following the meeting was a social in honour of Brother Leslie W. Dunn, who is the first local missionary to be called from Birmingham District in 18 years.

HULL — Grimsby Branch Sunday School held its annual social in Thrift Hall, Saturday, January 23, under the direction of Sisters Dora Reynolds, Mavis A. Oxley, and Ena Walker. A programme with games and refreshments was enjoyed by all.

IRISH—Supervising Elder Joseph W. Darling conducted the annual Belfast Branch Priesthood convention in the Branch hall, 122, Upper North Street, Friday, January 29th. Following the meeting, refreshments were served by Sisters Dorothy Ferris and Jean B. Cussans. A "Coronation Banquet" sponsored by Belfast Branch Y.W.M.I.A. was held Saturday, January 30th. Toasts were given by members of the auxiliaries and Elder Darling acted as toastmaster.

LONDON—Portsmouth Branch conference was held Sunday, January 31st, in the Branch hall, under the direction of Branch President Dean

W. Francis. Speakers at the afternoon session, conducted by Sunday School Superintendent Bertha A. Carter, were Brother James R. Cunningham, Elder Francis, and District President Andre K. Anastasiou. Sister Eda Longbone was released as first counsellor of the Sunday School and second counsellor in the Y.W.M.I.A. Brother James B. Neil and Sister Pearl R. Tomes were sustained and set apart to fill these vacancies, respectively.

St. Albans Branch conference was held Sunday, January 24th. Brother William O. Chipping conducted the afternoon session which was devoted to Sunday School work. Branch President Joseph J. Jolliff conducted the evening session, and Brother Alfred Wilmott, of the district presidency, attended both sessions, and commended the Branch for its fine record during the past year.

NORWICH—Norwich Branch Sunday School held its annual meeting for the purpose of distributing Sunday School prizes, Saturday, January 16th. It was conducted by Brother Bert Martins, and a social programme providing games and refreshments followed the meeting.

SHEFFIELD — Sheffield Branch Building Fund Committee sponsored a branch supper on Saturday evening, January 30, Sister Dorothy L. Shorrocks, lady missionary, was among the guests who attended. Sister Martha Smith and the committee planned and conducted the affair.

PERSONAL

RUDD-MITCHELL—Sister Ethel Emma Faith Rudd and Brother William E. Mitchell were married at the Brighton Registry Office on February 3rd. The bride is formerly of Skelton Branch, Newcastle District. The groom is a

member of Brighton Branch. Branch President Edmund W. Wheatley was best man and shortly after presided at the service in Brighton Branch hall, Queen's-road, where a number of friends and relatives were in attendance.

DEATH

HOUCHER — Sister Sarah Jane Houcher, 79, a faithful member of Doncaster Branch, passed away on Wednesday, January 20, in her home, "Blaydon Cottage," Conisbrough. The funeral service was

held in Doncaster cemetery chapel under the direction of Branch President Julius A. Leatham. In Doncaster Branch hall Sunday, January 31, a memorial service was held for Sister Houcher.

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